65. Defects of the present system of education and suggestions for removing them.

MR. AIYAPPAN.RAMAN (*Member, Nominated*) said that the two important defects which he observed in the present system of education were unemployment among the educated men and their inefficiency to execute the onerous duties of public service. In order to cure these two defects and to place the educational system on a sounder footing the member made the following suggestions :—

(i) English and vernacular middle schools should be amalgamated and instruction should be imparted in Malayalam in these schools in all subjects except English language.

(ii) Candidates who proposed to go for higher education should alone be admitted into English high schools.

(iii) Vocational schools should be established in each taluk and the course of instruction in these schools should be fixed at three years.

(iv) Admission to high schools and to vocational schools should be restricted to candidates who passed the middle school test.

(v) The courses of instruction in schools, the subjects prescribed for study etc., should be reduced.

(vi) Competitive examinations should be instituted for regulating recruitments to the public service. Candidates should also have physical fitness for employment in the public service.

(vii) The importance of national history and national languages should be emphasised in education.

(viii) Greater attention should be paid to the physical development of boys.

(ix) Habits of independent thinking should be cultivated among boys.

DEWAN'S REPLY: Mr. Aiyappan Raman, as I have said previously on two or three occasions today, the whole question of the educational system of Travancore will come under examination after the report of the Unemployment Committee is received.

66. Education of women.

MR. PIR MAHOMED MUNAVARI MAHOMED ISMAIL MUNAVARI (*Member, Nominated*) said that women in Travancore were enjoying freedom of a kind which was unique in India. They were getting the same kind of education as men. They could elect members to the Legislative Council. They themselves could stand for election. They could hold several appointments in the public service. There were hardly any public activities in which they did not participate.

But with all this, women were women all the world over. Their physical and mental capacities were very limited. The average weight of a woman's brain was less than that of a man's. Women had been called the weaker sex from the day humanity appeared on the face of the globe. To try to put them on a footing of perfect equality with men was therefore to try an impossibility. No one could go against the inexorable laws of nature. Exceptional women there might have been, who proved themselves equal to or even better than men, but they were Nature's freaks not her normal products. There were therefore certain limits within which women might be allowed equality with men, but it was folly to allow them to usurp the place of man in every field.

It was in fact the duty of Government to wean women from their desire for Government appointments. If the cult of the shirt was a bar to the young men taking up manual labour, the lace of the *sari* was a greater bar to the young women taking up house-hold work. Government had to make them understand that their proper sphere was the home. Marriage was a socio-religious tie which every Indian woman considered sacred. That tie imposed several duties on her which she had to perform faithfully. She had to advise and help her husband, and look after her children. Fashionable women in India were now doing social service by looking after other peoples' children in child-welfare centres, while their own children were left at home at the tender mercies of the ignorant nurse or Ayah. Both as a governess and as a wife, woman's presence was indispensable in her house. She could shine better as the queen of her house-hold than as an Anchal Master or as a Sub-Registrar.

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Nor could a woman who entered the public service give or enjoy that domestic happiness which was the object of marriage. The duties of the husband might require his presence at one place, while the duties of the wife might require her presence miles away. Perhaps they could come together only once a year. Those whom God had united, Government were separating. Women could of course remain unmarried and serve Government. But to do that was to ignore the fundamental object of life.

The remedy for these evils lay in reforming the present educational system and in turning the attention of women to their proper sphere of life. They should not be given the same kind of education as men, because the duties of life differed in either case. Domestic economy and selected handicrafts should be made compulsory subjects of study in all English and Vernacular schools for girls. Candidates desirous of studying in Form VI should be required to possess very high marks and also to produce medical certificates as to their physical fitness. Thus the really bright and intelligent girls should alone be allowed to go for higher education.

The proposal of Government to throw open all departments to women was a nice one, but that was not going to reduce unemployment among them. The proper remedy lay in changing the system of education and in preparing girls for the duties of domestic life.

DEWAN'S REPLY: Mr. Mahomed Munavari, I accept, in the same spirit in which you administer it, the scolding you have given me for endeavouring to lift women from what you so strongly feel is their proper sphere and for allowing them to reach higher education and even enter Government service. I have looked around carefully and I see that there are no women at all at present in this hall (Laughter) and I suspect that is why you have had the courage to speak thus (Laughter). However, women must step forward the same as man. They cannot stand still. Even Turkey has changed and one hears that Afghanistan is changing.

67. The Municipalities and the Government.

MR. V. SUBRAHMONYAM (*Member, Municipal Council, Nagercoil*) said that Government should not interfere too freely with the administration of municipal councils and at the same time they should not give absolute independence to the councils. When there were complaints, for instance, against the president or vice-president of a municipal council, Government should look into them. He then spoke at length on certain irregularities on the part of the president, Nagercoil municipality, and criticised his actions. Another suggestion was that Government should give liberal grants to the municipalities. As regards the Municipal Regulation, Government should make some amendments, as for instance in the matter of prohibiting village panchayat judges from holding membership in municipal councils. So far as maintenance of public roads was concerned Government should undertake it in every municipality. Government should also appoint two special inspectors for regularly auditing the accounts of the municipalities. In conclusion the member referred to two needs of the Nagercoil municipality in particular, viz., the early establishment of a system of water-supply and the strengthening of the right bank of the Pazhayar from Alangal to the Ozhuginasery bridge.

DEWAN'S REPLY: Mr. Subrahmanyam, it seems to me from your representation that you want Government both not to interfere with municipalities and to interefere more with municipalities. I am completely at a loss to understand the contradiction.

As regards the rest of your representation, the only meaning I can put upon them is that you, who come here to represent the municipal Council, are endeavouring through this Assembly to make the Government secure for you what you failed to secure at the municipal council yourself and of which you are a member.

The Assembly adjourned at 5 P. M. to meet again at 11-30 A. M. on Friday the 2nd March 1928.

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